

November 20
1930

1830

CENTENNIAL YEAR

1930

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"It (baptism) is a sign and a commandment which God has set for man to enter into His kingdom. Those who seek to enter in any other way will seek in vain."—JOSEPH SMITH.

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Price One Penny

THE PAST: A GUIDE FOR THE FUTURE

PRESIDENT ANTHONY W. IVINS

BEFORE beginning my remarks, I desire to express the gratitude I feel this afternoon that my life has been prolonged and the privilege granted me of meeting again with this vast congregation of Latter-day Saints, these people of American birth, people of English birth, people from the Scandinavian countries, people from that wonderful nation, Germany, people from France, and from the islands of the sea. It is a miracle of the ages that these representative people are gathered together, baptized into one faith, bound together by a single brotherhood where the prejudices of the past may be forgotten, and they have become one in the service of the Lord, looking steadfastly forward for the coming and establishment of the kingdom of Christ His Son.

I have opened the Bible at the scripture to which Brother J. Golden Kimball called our attention at the beginning of the conference. The Lord here tells us that when a man speaks in the name of the Lord, if the thing follow not nor come to pass, it is evident that the man spoke presumptuously and without authority. It conversely follows that if a man prophesies and the words which he utters come true, he is a true prophet.

A few weeks ago, unfolding the morning paper, as it is my custom to do before going to my daily tasks, I read the following headlines: "Jobless Fire Idaho Forests; idle men start blazes in order to procure work; one thousand acres of timber on fire." "Rebels begin rule in Argentina, after battle in streets. Government quits after rebellion takes many lives. Argentine Army

and Navy mutiny." "Santo Domingo made shambles by storm. Deaths near two thousand. Damage set at twenty millions of dollars."

The following morning, the paper reported forty thousand bodies, victims of the tornado which had swept the city, had been cremated. The same paper contained a map designating the parts of Brazil, Argentina and Peru which were in open rebellion to their governments, in South America, and told us that nearer home, in Illinois, a party of American men and women, returning from an evening spent at a theatre, were held up and robbed of one hundred and thirty thousand dollars.

On my desk, at the same time, was a local paper which gave notice to the people of the city and state that a defaulting employee, who had been arrested, charged with having embezzled one thousand dollars from his employer, was released by the police department, after the gamblers of the city, to whom he had lost the embezzled money, had been assessed and returned the money which the defaulter had lost to them, with the threat that if they refused, their gambling dens would be closed. It logically follows that if they complied with the demand made, they would receive protection and be permitted to continue their nefarious occupation.

THE TEMPLE AT JERUSALEM .

Contemplating these occurrences and those of the past six months, since the last General Conference of the Church was held, my mind reverted to the words of Christ our Lord, uttered just prior to His betrayal, trial and crucifixion. As Jesus came out from the temple at Jerusalem, His disciples called His attention to the manner of construction of the buildings and the great stones which the workmen had placed in the walls. The Redeemer answered them saying:

Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

Passing on to the Mount of Olives, His disciples spoke to Him privately saying:

Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

And Jesus answered and said unto them, Take heed that no man deceive you.

For many shall come in my name, saying, I am Christ; and shall deceive many.

And then He went on to tell them that it would be at a time when they would hear of wars and rumours of wars; that nation would rise against nation, and kingdom against kingdom; that there would be famine and pestilences and earthquakes in divers places.

He declared that Jerusalem would be trodden down by the Gentiles, and her people scattered, but with the assurance that at a period designated as the latter days, when the times of the Gentile nations would be fulfilled, they would be gathered again and restored to the heritage promised by the Lord to their father Abraham.

WITNESS BEARERS AT TIME OF RESTORATION

He declared that prior to His coming to assume dominion over the earth upon which we dwell, the fulness of the Gospel which He taught and exemplified in His life, would be restored to earth and carried to all nations, kindreds, tongues and people, that those whom He would call would go into all the world, calling the people back to faith in a living God, and service to Him who created the heavens and the earth, the sea and the fountains of water, and warning them that the hour had come when righteous judgments of an offended God, whom they had ceased to serve, whom they defy, and whose holy name they blaspheme, had come.

He declared that after testimony of the restoration had been borne by the faithful witnesses whom He would choose, He would speak to the people of the world by the voice of thunderings, and the voice of lightnings, and of tempests and the waves of the sea heaving themselves beyond their bounds, and earthquakes which would cause men to fall to the ground and not be able to stand. It was to be a time of commotion which would bring perplexity and distress to the nations, such as the world had never known. "And then shall they see the Son of man coming in the clouds with great power and glory."

Nearly twenty centuries have passed since the declarations to which I have referred were made. It cannot be claimed by critics, as is so often the case, that there is an error in dates, and that the declarations were made after the events referred to had occurred.

Now, what of the fulfilment?

SOLOMON'S TEMPLE

The spot upon which the temple of Solomon was to be erected was designated by the Prophet Gad. It was built at Jerusalem, upon Mount Moriah, said to be the place where Abraham built the altar upon which Isaac was to be offered a sacrifice to the Lord. At least 150,000 men were employed in the construction of the temple. It was without doubt the most expensive, elaborate and richly adorned edifice erected up to the time of its construction, about a thousand years before the birth of Christ. Gold was used lavishly in its adornment, at least seven million dollars' worth as we count values.

The temple was desecrated and a large portion of its priceless adornment carried away by the armies of Egypt and the kings of Israel, after the Ten Tribes had revolted. It was finally destroyed by Nebuchadnezzar, the great king, at the time the Jews were carried into captivity to Babylon, about six hundred years before the birth of Christ. The Bible tells us that he carried away all the treasures of the house of the Lord and cut in pieces all the vessels of gold which Solomon the king had made in the temple of the Lord.

It was about eighty-seven years later, after the fall of the Babylonian kingdom to the Medo-Persian armies, that Cyrus, the Persian king, issued a proclamation granting permission to those of the Jews who desired to do so, to return to Jerusalem and rebuild the temple which had been destroyed by Nebuchadnezzar.

A large number of Jewish families availed themselves of this opportunity and, under the leadership of Zerubbabel and others, returned to Jerusalem, rebuilt the temple and restored the ritual which had been established there by King Solomon.

After the conquest of the Medo-Persian kingdom by Alexander of Macedon, known as Alexander the Great, the Greek general Artiochus Epiphanes, took the city of Jerusalem by storm, put many of the inhabitants to death, profaned the temple, and dedicated it to the idolatrous worship of Jupiter Olympus.

JERUSALEM AT TIME OF CHRIST

Forty years before the birth of Christ, Herod the Great became king of Judea. He was an Idumean or Edamite by birth, a descendant of Abraham through Isaac, being descended from Esau, his eldest son, and was not in sympathy with the Jewish people, nor their religion, but through the influence of Rome had become the titular king of Judea. It was this man who ordered the slaughter of the children, after the birth of Christ, in order to remove one whom he feared might seek to succeed to the throne which he occupied.

He undertook the restoration of the temple on a far more elaborate plan than any builder who had preceded him in so far as size and substantial construction were concerned, but not with the priceless embellishment which Solomon had lavished upon it. He declared that he would build it so strong that it would never again be destroyed. This construction was in progress at the birth of Christ, and was finished during His ministry.

During the war of the Maccabees, when the Maccabaeus brothers, Jonathan, Judas and Simon, sought to throw off the yoke which the government established by Alexander the Great had fastened upon them, ambassadors were sent to Rome with a petition to the senate, asking for support in their wars with the Greeks.

The petition was regarded with favour, and a treaty entered into by which Rome pledged herself to come to the aid of the Jews, and the latter agreed to assist Rome against her enemies in case of need. Rome notified Greece that if her oppression of the Jews did not cease at once, she would make war upon her both by land and by sea. The text of this treaty, which is available, was written upon plates of brass, and sent to Jerusalem—one of the few instances where a message was written upon metal plates in ancient times. As a result of this treaty, Palestine became a Roman province, and remained so until after the birth and crucifixion of our Lord.

This was the condition of Jerusalem at the time Jesus made the statements regarding the destruction of the temple to which I have referred.

Jewish and Roman thought were incompatible, and in A.D. 66, thirty years after the crucifixion, a general revolt against Rome occurred, and the Jews took possession of Jerusalem.

DESTRUCTION OF TEMPLE AND ATTEMPTED RESTORATION

Vespasian and his son Titus were sent with a Roman army to bring them back into submission. After a siege which continued about four years, one of the most frightful and atrocious sieges of history, characterized by unspeakable horrors, the city was taken by Titus, who burned the temple, leveled the city to the ground and scattered the Jewish people to the four corners of the earth. Historians tell us that the very foundation stones were dug up by the Romans in the hope that treasure might be found buried there.

It is said that the Roman emperor Julian, three centuries later, in his hatred of Christianity, which had become the dominant religion of his country, seeking to restore the pagan worship, sought to rebuild the temple at Jerusalem, but met with so many obstacles, some of which appeared to be supernatural, he abandoned the undertaking and returned to Rome with the statement: "The Nazarene has triumphed."

I have gone briefly over the history of the past in order to bring before you, my brethren and sisters, the undeniable evidence that the words uttered by Christ our Lord, in which He declared the destruction of the temple at Jerusalem and the scattering of the Jews, have been literally fulfilled.

You may ask, what relationship to us has this scripture to which I have called your attention—we who are assembled here, members of the Church of Jesus Christ of Latter-day Saints, gathered in conference nearly two thousand years after the events referred to occurred.

It has very great significance, my brethren and sisters, and it is for that reason that I have called your attention to it. It tells us how unchangeable and certain is the fulfilment of the words

of the Lord as He has uttered them through His servants the prophets.

The fulfilment of prophecy came in the past and generally comes through such natural means that we hardly observe it or know that it is coming. And so I feel that there are many others of the declarations of the prophets to which I might turn, the fulfilment of which is before our very eyes, and almost without our knowledge or attention.

Seventy years have passed away since I became a member of the Church by baptism. During that period of time, there has radiated from the presence of God, our Father, a dispensation of light, increasing knowledge and intelligence, which is the glory of God, to a degree never before known, nor even dreamed of by our fathers.

GRATITUDE FOR INCREASED BLESSINGS

With these increased conveniences and blessings which have come to us, there should have been manifested in our lives, both by example and precept, greater faith in and service to our Father who is in heaven, who is the Author of all these blessings.

I ask you, my brethren and sisters, and with you I ask the Christian world at large, has this been the case? Are we a better people in our morals? Do we observe with greater reverence the Sabbath day to keep it holy? Do we revere the name of the Lord and hold it more sacred because of His increased blessings? Have we become less selfish and grasping after wealth? Do we think more of the poor and unfortunate, or do we in our hurried struggle of life forget them and leave them to suffer while we live surrounded with abundance? Do we love and serve our country more, and more devotedly honour its laws?

I leave you to answer these questions.

A short time ago, in company with President Grant, I visited my old home in St. George. Early in the morning, before it was light, I arose and walked out to the little cemetery and stood by the graves of my parents. As the light increased, I walked down the narrow streets and read the inscriptions on the tombstones. I remembered every one of the men and women whose names were inscribed upon them. I thought of them all and could remember something in their lives—every one, from the humblest to the most honoured—which had led me to love and honour them.

I knew these men as I have known no others. I knew the sacrifices which they had made, that they had given all they had to give for an ideal. I had seen them face danger with the courage of Spartans, and perform acts of mercy with the gentleness of women; and when their mortal life was run out—when they were face to face with death—meet it with the sublime resignation of martyrs.

They had been my teachers, the guardians of my youth. They taught me faith in a living God, that He is the same good Heavenly Father that He ever was, and will watch over and bless all those who put their trust in Him. They taught me that birth into this life was not the beginning of my existence, nor death the end of it. They taught me to defraud no man, though the thing may be small. They taught me to love virtue and refrain from any habit which, when my record is read from the house top, as it will be, would bring the blush of shame to my cheek. They taught me to love my country and honour and obey its laws, that the government under which it is my privilege to live is a God-given heritage, and that it was my duty to defend it against all enemies, be they foreign or domestic, if necessary at the cost of life itself.

As I stood there in the gray dawn, in that silent city of the dead, I breathed a silent prayer of thanksgiving to my Father in heaven that my lot had been cast with these humble, God-fearing men and women, and prayed that as I had been with them and served them in mortal life, so might I be with them for service in the life to come. And I knew that if I proved my devotion to the truth as they proved theirs, my prayer would be answered.

I desire to say to you, my brethren and sisters, that had I been brought into any other cemetery within the boundaries of this state and walked there and communed with the people who have given their lives for this same ideal, I would have found exactly the same condition.

CONTRAST OF PAST AND PRESENT

I could not refrain, and that was what led me to quote from these daily papers as I did in the beginning of my remarks, from drawing the contrast between the conditions which existed at the time when the example and influence of these men dominated the politics of the State and those which exist to-day, if we are to believe the reports which come to us through the daily press of the country.

I do not remember an instance where an innocent man was convicted of wrong-doing, or where a known criminal escaped punishment: There were no men in the State prison who had violated the trust reposed in them by their fellow citizens who had elected them to office, nor men out of prison who, if justice were administered, would be inside. Men were taught that public office was a public trust and must be administered with fidelity and honour; and they did it. I wonder what their reaction would be if they were here to-day to witness the changed conditions which exist in this modern world of ours, a world so different from that in which they lived that it can scarcely be recognized as belonging to the same planet upon which they lived.

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THURSDAY, NOVEMBER 20, 1930

EDITORIAL

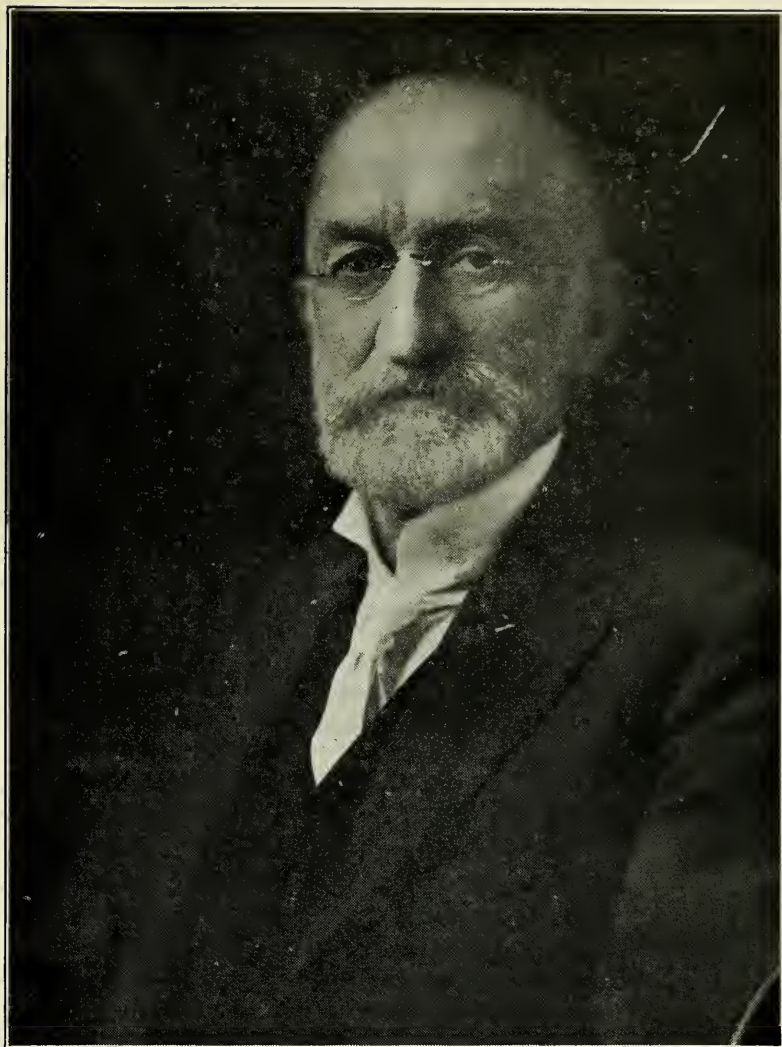
KEEP THE COMMANDMENTS

WORDS of President Heber J. Grant spoken at the Ninety-first Semi-annual General Conference of the Church :

I beg every Latter-day Saint to cultivate the spirit of charity, of long-suffering, of brotherly love. I say to all Latter-day Saints : Keep the commandments of God. That is my keynote speech, just those few words : Keep the commandments of God. Read the psalm that tells you not to fret your soul about the sinner. It is a magnificent psalm to read. . . . Keep the commandments of the Lord. Be honest with God. Never fail to pay an honest tithing to the Lord, on all money that comes into your hands. "Oh but," says one, "the Church does not need it." You are right ; you are correct. The Church does not need it, but the man who has made covenant with the living God to keep His commandments, and then does not keep them, he needs it. A man who is not honest with the Lord should repent and be honest with the Lord, and then the windows of heaven shall open, and God will pour down upon the heads of the Latter-day Saints blessings, if they are financially honest with the Lord. Observe the Word of Wisdom. Never indulge in those things that the Lord God Almighty, the Creator of heaven and earth, has told us are not good for man.

I rejoice that the women have the franchise. I rejoice in all of the great and wonderful advancements that are being made for the benefit of mankind ; and I rejoice, above all things, in a knowledge that God lives, that Jesus is the Christ, that Joseph Smith is a prophet of the true and living God ; that the Gospel of Jesus Christ, the plan of life and salvation, has been restored to the earth. I rejoice that you and I have a knowledge of that Gospel ; and oh, may God help us to live it ; may He fill our hearts with charity, with love, with forgiveness, with the desire to serve Him, and may we in very deed be Latter-day Saints, is my prayer and desire, and I ask it in the of Jesus Christ. Amen.

"BE DILIGENT in keeping all my commandments, lest judgments come upon you, and your faith fail you, and your enemies triumph over you."—DOCTRINE AND COVENANTS 136 : 42.



PRESIDENT HEBER J. GRANT

Born, November 22nd, 1856.

PRESIDENT GRANT: The missionaries and members of the Church in Europe extend loving greetings to you upon the anniversary of your birth. May your days long continue in health and joy.

We are grateful for the inspiring example of your life; for your courageous, unyielding battle for righteousness; for your devoted, intelligent and kindly leadership.

We are proud and happy that the Lord has permitted us in this Centennial year, though it be in the outposts of Zion, to enlist in holy labours with a living Prophet.

We pledge you that we shall endeavour with all our might "to keep the commandments of the Lord."

THE PAST: A GUIDE FOR THE FUTURE

(Concluded from page 807)

I have no desire to go back to that day, to exchange motor cars for ox teams, which I have driven, nor to exchange our wonderful harvesting machinery for the cradle with which I have harvested grain, and the flail with which I threshed it. But I do appeal to you, my brethren and sisters, to return to the old paths of virtue, honour and integrity which your fathers trod. No matter what the development of science or invention may bring to us, these virtues remain the same. They are eternal truths, and the advancement of our so-called civilization cannot change them.

No one will deny that we are living in perilous times. No one who is familiar with the scripture will deny that we are living at the time when our Lord says His glorious appearance is near.

Only the day before yesterday, the press advised us that one million dollars was being subscribed by the lawless element at Chicago for the purpose of removing from office the Commissioner of Police because of his activities in the suppression of crime. If it is true that organized crime has fastened its tentacles upon our own city and state, as reported in the quotations which I made in the beginning of my remarks, is it not time that we arouse from the lethargy of indifferent citizenship and demand reform, and see to it that good men and wise men are selected to control our public affairs?

There are such men, equal to any of the past. They are to be found in all political parties. They are not confined to any religious organization, but are all around us in every vocation of life. Such men now represent us in political life, both in national, state and city affairs. As I know many of these men, I cannot think of others for whom I would desire to exchange them. I regret that I cannot feel so toward all.

I make no plea for any candidate, for any political party, or any church. But I do plead with all the people, and particularly with the church—and I refer to all Christian people—to unitedly resolve that the sacred heritage bequeathed to us by our fathers be sacredly preserved. . . . I regard it as my duty and the duty of every other professed Christian to assume this attitude if this country is to be rescued from anarchy, violence and chaos.

My brethren and sisters, I have studied the history of the past. I know the story of the rise and fall of Rome, of Babylon, of Egypt, and of other great nations, and the one outstanding thing that brought that about was the corruption of the officials who were placed in charge of affairs of state. I do not wish to continue to quote scripture in order to demonstrate that we are living in a time when the Lord has said that these very things shall exist. But He has warned us against them.

He has declared the destiny of this nation and of all other nations. I wish simply to say that if they are to persist, if they continue, it will be when the people return to the Lord God of heaven and in justice and righteousness serve Him, both in civil and ecclesiastical affairs. And if this shall fail, these very elements that have resulted in the destruction of the civilizations of the past, if they shall be permitted by us to persist, will eventually bring us to perplexity, confusion and final chaos.

God bless you, my brethren and sisters, and may He help us all to magnify our callings, to stand righteously for that which is right and immovably opposed to that which is wrong is my prayer, and I ask it through Jesus Christ our Lord. Amen.—Address delivered in the Tabernacle, Salt Lake City, Utah, U.S.A., at the 101st Semi-annual Conference of the Church, on Sunday, October 5th, 1930.

POETRY FOR MISSIONARIES

ELDER WESTON N. NORDGREN

IN SOME STRANGE, unaccountable way, Arthur O'Shaughnessy seems to have thought of the Latter-day Saint missionaries when he composed his famous "Ode":

We are the music makers,
 And we are the dreamers of dreams,
 Wandering by lone sea-breakers,
 And sitting by desolate streams;
 World-losers and world-forsakers,
 On whom the pale moon gleams;
 Yet we are the movers and shakers
 Of the world for ever, it seems.

That stanza seems to describe the "Mormon" missionaries exactly. A missionary, equipped with his wondrous message of good cheer, is a maker of music—songs of the heart. He is a dreamer of dreams; with the fabric of dreams come true—the accomplishments of "Mormonism"—he goes forth, wandering by lone sea-breakers of poverty, disease, ill health and spiritual decay, seeking the pure in heart; with the radiant Gospel light, he awakens those sitting by the desolate streams of false doctrine and discouragement, to new life. He is indeed a "world-loser and world-forsaker," in that he is in the world, but not of it. He does not mind the light of ridicule cast by the pale moon of prejudice and error, for through the Priesthood power of God, he goes on, a "mover and shaker of the world for ever"—always battling for good, with the standard of the Gospel of Jesus Christ ever floating aloft.

Poetry sweetens the lives of those who read and study it. In

the mission field, when the day's work is finished, and as the cosy fire draws the humble hearts of the missionaries to reverent thoughts of God, of home, of work accomplished, it is pleasant to reflect upon the thoughts of the Master.

Here is another bit from this same "Ode" which also has its appeal set for the missionary heart, and which fits in with the labours of those in the field :

With wonderful deathless ditties
 We build up the world's great cities,
 And out of a fabulous story
 We fashion an empire's glory :
 One man with a dream, at pleasure,
 Shall go forth and conquer a crown ;
 And three with a new song's measure
 Can trample a kingdom down.

So with "wonderful deathless ditties," the cheery Songs of Zion, our Elders go abroad, singing their way into the hearts of the peoples or the nations, building up the world's great cities and preparing them for the everlasting truths of the Gospel. Out of the seemingly fabulous story of Joseph Smith's vision and the subsequent coming forth of "Mormonism," they "fashion an empire's glory"—they mould and shape raw, truth-seeking souls into children of God.

"One man with a dream," as we are scoffingly told, went forth. Yet from that dream, or from that divine vision, has come forth, at the pleasure of the Lord to man in these last days, a crown of useful service—the Priesthood of God, to be used for the betterment of ourselves and others. With the song of peace and truth, the humble and oft-times despised "Mormon" missionaries trample down the kingdom of evil, of error, of prejudice.

The seeds of the righteous are as the lilted words of this great poet, O'Shaughnessy. Those who bear them forth to the hearts of others listen to the sweet refrain of labour well performed. On the winds of adversity, on the seas of trial, the memory of those labours returns to cheer and comfort. O'Shaughnessy spoke not only of his thoughts and his age, but of us, of our trials our hopes, our future. It is well to read and study his "Ode" in its entirety.

LIVERPOOL DISTRICT CONFERENCE

IN JULY, 1837, seven years after the organization of the Church of Jesus Christ of Latter-day Saints, seven "Mormon" missionaries arrived in the town of Preston to preach the restored Gospel. This was the beginning of "Mormonism" in all Europe.

Ninety-three years after this small beginning, on Sunday, November 2nd, 1930, in that same town of Preston, one of the

largest conferences in recent years of the Liverpool District was held. Many members of the Church and friends gathered from the entire District to enjoy the spiritual blessings which were so abundantly given. On this occasion, President and Sister John A. Widtsoe of the European Mission, and President A. William Lund and his daughter, Sister Gwendolyn Lund, of the British Mission, had the opportunity of preaching the same restored Gospel that had been preached ninety-three years before by the first seven missionaries to Europe.

During the morning session of the Conference, the Word of Wisdom was splendidly taught by a short pageant produced by the members of the District.

In the afternoon meeting, the history, ideals and aims of the auxiliary organizations were explained by members of the District. The Priesthood members and the Relief Society sisters then separated for instruction and counsel. President Widtsoe and President Lund spoke to the Priesthood, and Sister Widtsoe took charge of the Relief Society. At this session of the Conference, President Eugene Romney, Jr., was released and Elder Gordon B. Taylor sustained in his stead as President of the District.

The fundamental principles of the Gospel of Jesus Christ were well explained at the evening session by President Widtsoe, President Lund, Sister Widtsoe, President Romney, and Sisters Gwendolyn Lund and Maude E. Cumnard.

The impressiveness of the Conference was amplified by the excellent music furnished by the Burnley Branch orchestra.

Attending the Conference were: President and Sister Widtsoe, and Elder Richard C. Badger, of the European Mission Office; President Lund, Sister Gwendolyn Lund, and Elder Wesley D. Amott, of the British Mission Office; the following missionaries of the Liverpool District: President Eugene Romney, Jr. (released), President Gordon B. Taylor, and Elders William Yancey, Charles E. Shirley, Lewis A. Phelps, J. Blaine Freestone, Lyndon J. Hall, Noel T. Stoddard, Leon Whiting, Clifford L. Ashton, John F. Hawkins, Marlow V. Wootton, James Ball and Arnold Dee White; President John Cumnard, Jr., Sister Maude E. Cumnard, and Elder L. Burdette Pugmire, of the Manchester District; President Harold B. Rowell and Elder Roland G. Manning, of the Nottingham District; Elder Horace C. Cherrington, of the Sheffield District; and Elder Lester H. Belliston, of the Bristol District.

ELDER CLIFFORD L. ASHTON, District Clerk.

“IF YE SEEK the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity; . . . but beware of pride, lest ye become as the Nephites of old.”—DOCTRINE AND COVENANTS 38:39.

NOTTINGHAM DISTRICT CONFERENCE

SUCCESS and rejoicing attended the Nottingham District Conference held in the Palais de Danse, Mansfield, Nottinghamshire, on Sunday, November 9th. Saints and friends gathered from all parts of the District to enjoy the inspirational meetings, and to receive counsel and instruction from the visiting authorities. This is the first such conference of record held in Mansfield, and the people showed their interest and appreciation of the opportunity by whole-hearted support.

The Word of Wisdom play, "The Awakening," was impressively produced in the morning session of the Conference. Health truths of vital importance were vividly called to the attention of those present by the message of this splendid playlet.

In the afternoon, short talks on the history and activity of the Relief Society, Sunday School, Mutual Improvement Association and the Bee-Hive organization were given by local members. The authorities of the Church, Mission and District were sustained, and instruction was received, in separate classes for the Priesthood and Relief Society, from President and Sister Lund.

At a well attended evening session, President Lund and several missionaries bore fervent testimony to the truth of "Mormonism," and spoke of the saving truths of the Gospel.

Musical numbers rendered during the meetings by local members added to the spirit of the occasion. Many requests for literature were gladly fulfilled during the day.

On Monday, November 10th, President and Sister Lund met with the missionaries of the District at Nottingham. Impressive testimonies were borne by the Elders, and much counsel and encouragement received from the "Mission Parents."

In attendance were: President and Sister A. William Lund, of the British Mission; President Harold B. Rowell (released), President Albert W. Horman, and Elders Roland G. Manning, Morgan C. Boley, Edward L. Hall, Owen E. Andrus, William S. Costley, Kenner B. Clayton, Merrill P. Gunnell, Rex A. Meeks, Ralph C. Merkley, Perry L. Watkins, Alexander R. Curtis and Moroni H. Brown, all of the Nottingham District.

ELDER ROLAND G. MANNING, District Clerk.

FROM THE MISSION FIELD

Appointments and Releases: On November 1st, Elder Junius E. Driggs was appointed to succeed Elder Joseph A. Checketts as Secretary of the British Mission; and on the same date, Elder Rulon T. Jeffs was appointed Assistant Secretary of the Mission.

Elder Gordon B. Taylor, of the Birmingham District, was appointed and sustained President of the Liverpool District on November 2nd, succeeding President Eugene Romney, Jr., released.

On November 9th, Elder Albert W. Horman was appointed and sustained President of the Nottingham District, succeeding President Harold B. Rowell, released.

Doings in the Districts: *Leeds*—The Bee-Hive Girls of the Bradford Branch held a successful concert on Saturday, November 1st. A large crowd thoroughly enjoyed the fine program presented.

London—At a baptismal service held on October 25th, in the Shortage Public Baths, five persons were baptized by Elders Paul B. Larsen, John W. Adams, D. Ross Urie, Eldon P. Darley and G. Dwight Wakefield. They were confirmed members of the Church the next day, at District Conference, by Mission President A. William Lund, President Owen M. Wilson, President Steven D. Howells and Elder G. Dwight Wakefield.



THE LONDON DISTRICT OUTING ON WHIT MONDAY

Liverpool—On Saturday, October 18th, a social and dance was held in the Blackburn Branch Hall. Many new friends were among those attending.

The Preston Branch held a delightful social on Wednesday, October 29th. The local members produced a short play and several clever sketches, to the interest of the audience which contained many new friends.

Manchester—The Bee-Hive Girls of the Manchester Branch sponsored a Hallowe'en party on October 30th. The program and games made a delightful evening for those attending. Four new members have been added to the Bee-Hive swarm during the past month.

Newcastle—Many friends and members of the Shildon Branch enjoyed a Harvest Festival given under the auspices of the Branch Relief Society, on October 27th. Games were played and refreshments served. Fruits and vegetables were also sold.

Nottingham—A delightful evening's entertainment, consisting of

games, a program and light refreshments, was enjoyed by the members of the Mansfield Branch and their friends on October 25th.

Scottish—A large crowd was entertained at a social given by the Relief Society sisters of the Aberdeen Branch on October 28th. A program of musical items and games was followed by light refreshments.

Sheffield—The Rawmarsh Branch sponsored a successful pie supper on October 29th. The proceeds are to be used in furnishing the meeting room.

Branch Conferences: Of the Handsworth Branch, Birmingham District, held on November 2nd. "Modern Revelation" was the theme of the talks and musical items given. Attending were President Virgil J. Smith, and Elders Ivan E. Lauper, B. Glen Marble, Cyrus W. Greaves and Wayne B. Lake.

Of the Batley Branch, Leeds District, held on October 19th. Short talks and musical numbers were given portraying the theme, "True to the Faith." President Lucian C. Reid, and Elders Willis R. Dunkley and E. Arnold Goff were present.

Of the Bradford Branch, Leeds District, held on October 26th. The children took an active part in presenting a fine program. Among those present were President Lucian C. Reid, and Elders Charles E. Shirley and Elmo H. Lund.

Of the Nelson Branch, Liverpool District, held on October 19th. The theme, "Priesthood," was effectively carried out by the speakers. A fine pageant was well produced.

Of the Birkenhead Branch, Liverpool District, held on October 26th. The many members and friends attending enjoyed an inspirational meeting.

Of the Watford and St. Albans Branches, London District, held jointly in Watford on October 12th. The theme of the Conference was well developed by the local members in the program presented. President Owen M. Wilson, and Elders Paul B. Larsen, Wendell B. Price and Paul H. Morton were in attendance.

Of the South London Branch, London District, held on October 19th. "Mormonism's Future—A Challenge to Personal Worthiness" was presented as the theme of the day by local members. A good attendance was noted at each meeting. In attendance were President Owen M. Wilson, and Elders Paul B. Larsen, Allen T. Wells, G. Dwight Wakefield and A. Lee Brown.

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